

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

"I have had so many experiences in seeking the names of my own dead, and in gathering books for the genealogical library, that I know that the powers of heaven follow the person who unselfishly gives himself to this work, as perhaps no other class of work in the Church."—JOHN A. WIDTSOE.

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ELIJAH'S SAVING MISSION

By ELDER JAMES H. ANDERSON

IN the Church of Jesus Christ of Latter-day Saints the most extensive missionary work, both as to the numbers actually engaged in such special service and the comprehensive field operated in, is that carried on in the temples of the Lord built in this Gospel dispensation. That work comprises blessings not only for those now in the mortal probation, but for the millions upon millions of God's children who have passed into the spirit world without opportunity of learning of the Gospel revelation in this age, the hour of God's judgment in the history of the world.

This Church organization is the only one now on earth which recognizes the necessity of a fulness of Gospel ordinances to bring the understanding children of our Heavenly Father into the rest of God, "which rest is the fulness of his glory," thus defined in verse 24 of a heavenly revelation given through the Prophet Joseph Smith in September, 1832, as recorded in the Doctrine and Covenants of the Church. The fulness of these ordinances is provided for in the sacred temple ceremonies. That fulness is within the definition of the divine plan stated by St. Paul when he wrote, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Romans 1: 10.)

Those saving ordinances are within the divine plan promised in the revelation to St. John when he announced, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come" (Revelation 14: 6, 7.)

The Church of which we are members also is the only organiza-

tion now among men which proclaims the fulfilment of that which was thus prophetically shown to the Apostle John, and which administers and officiates in the fulness of Gospel ordinances for the living and the dead of God's children who have entered into this mortal sphere. Truly, it is a stupendous claim on our part, a marvellous work and a wonder in the minds of all who give serious contemplation thereto. And yet, it is fully verified in testimony by the fulfilling events of the past century.

Further still: In the foreseeing knowledge of God's plan for the succession and development of the various Gospel dispensations since the days of Father Adam, the Lord foretold clearly this event of surpassing importance for this very age of the world, this present hour of time in which we are privileged to live and act. About twenty-three centuries ago, this divine prediction was set forth, as recorded in the fourth chapter of the book of Malachi, in the Old Testament of the Bible, in these words:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

WITH all the changes, disturbances, and developments among earth's inhabitants, whether ecclesiastical, political, or otherwise, from the time of that announcement by the Prophet Malachi down to the opening of the nineteenth century of the Christian era, there never had been a period in which a paralleling of the great and dreadful day of the Lord and the coming of the Prophet Elijah in turning the hearts of one generation to another, either for the past or the future as delineated in that prophecy, could be marked as in evidence in world history. This record gives positive and undeniable proof that no such parallel conditions have arisen in that time. At the opening of the nineteenth century they still were future in any application of the prophetic word—a fact clearly and readily recognized in the Hebrew world, Christian or otherwise. The looking for fulfilment, therefore, still was a prospective hope on the part of believers in the word of God, as this is set forth in the Bible record.

Ages passed, and the days for the fulness of the times of the Gentiles to come in had drawn near. In the fifth year of the opening of the nineteenth century came the birth of a boy who was of the nation Israel or Ephraim, as this is apart from the nation Judah. This boy was Joseph Smith, called to be a prophet of God, with a place at the head of this latter-day dispensation of the Gospel. In time, and in response to earnest prayer, he obtained the favour of a divine testimony of the resurrected Saviour, Jesus of Nazareth, the Son of God.

Some three or more years later, in September, 1823, he received an angelic manifestation, in which there appeared to him a heavenly messenger who gave his name as Moroni, who formerly had lived among people on the western continent, and who revealed to him that there was a book, written upon gold plates, giving an account of former inhabitants of America. This messenger announced that "the fulness of the Gentiles was soon to come in," and directed attention to the prediction, recorded in

the book of Malachi, of the coming of the Prophet Elijah. That was the first announcement to the human family of the immediate approach of Elijah, the great prophet of ancient days, who had such a vital work among the children of men. Of this heralded event, the angel messenger Moroni gave this statement of that great prophet :

He shall plant in the hearts of the children the promises made to the fathers, and the hearts of their children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.

This message presented a reason why the hearts of the children should turn to their fathers, it being to obtain within themselves a fulfilling of the precious promises made to those fathers who were the early patriarchs of God's covenant race, this being the only line to whom the hopes for divine promises were made. Among those promises, one was that in the covenant race springing from those early patriarchs all the families of the earth were to be blessed. In itself, that one promise included not only the latter-day generation yet dwelling in mortality, but also the generations which had gone before. The blessing was for the living and the dead ; without including both it could not be fully realized. In compliance with God's promise anciently and in modern times, the coming of Elijah, with all the gifts, powers, and blessings therewith, is recorded as in April, 1836. Thereby came the fulness of the Gospel ordinances to the then newly organized Church, and effective in the temples today.

NOW to a retrospect, in comparison with present conditions. As matters material now hasten along, the "shortening" time effected thereby would be incomprehensible to the ordinary mentality of a hundred years ago. People do not live, or even think, in the same way as men thought and lived only a few decades since. When the early pioneers came to the mountain vales of Utah with their ox-teams, the fastest time of such a trip from the Atlantic to the Pacific coast was one hundred days. Now, by means of airplane, it has been made in less than ten hours. When, in 1841, my own grandparents made the voyage from Liverpool to New York in the then fastest trip made by a sailing vessel, it took thirty days. Now, great steamships cover it in less than one-sixth of that time.

Again : In those days not long since, it required weeks for a letter to be transmitted from Chicago or St. Louis to New York. Now the distance is quickly covered by a human voice speaking through the transmitter of the radio, and messages go to the other side of the earth or come from the Byrd expedition at the South Polar sea almost instantaneously. Men now living then did their home studies as boys at night by a flickering tallow candle light. Now we touch a button, and brightness like daylight floods the room or illuminates our streets. In the present generation of younger men, we record the advent of the motor-car, the airship, wireless telegraphy, the submarine, the radio, the general use of electricity in homes, factories and public buildings.

These and a thousand other things have made the world in which we live entirely different from that in which our grand-

fathers lived. Yet all is not on the side of improvement. Side by side with the inventor and discoverer of new things to help mankind is the scientist who invents engines of war and destruction. Surely there is a pressing need for the saving mission of Elijah in both the mortal and the spirit world, to avert the earth being utterly wasted by present humanity! Science, discovery, and invention, in and of themselves and aside from divine control, are at once a blessing and a curse to civilization. Truly, the almighty power of God, operating in the spirit and in the mortal world, as evidenced by Jehovah's purpose in the great mission instituted through the sending of Elijah the prophet, has become an urgent necessity to save the earth from the curse of man's own carnal nature! Only the Eternal God is our refuge.

THESE are not the end of changes. Every line of life abounds with new ideas. Human amusement has many, some wholesome, some the reverse. The growing difference from former days is equally pronounced in the political and the ecclesiastical world. For the last fifty years the nations of Europe have been heading for a fall, which seems on hand at last. In the nations of southern and eastern Europe there is everywhere apparent decay and great disorder.

A yet more important feature for our present consideration is that in the various lands of the Protestant world, it is more than apparent that with the different organizations which go under the name of church there is utter confusion, and in some instances evident decay. The proof is in their papers and magazines of the past dozen years. This steady disintegration is opening the way for a speedy insistence by the honest in heart the world over for the need of the Gospel restoration shown to the Apostle John, and its full complement of the divine higher saving ordinances attending the mission of Elijah. In this there is great hope for the future. "The Gentile fulness now comes in, and Israel's blessings are at hand." Not the least of the evidences thereof is the reassembling of Judah in Palestine under the direction of Great Britain; with ultimately a sacred temple there, in accord with Bible prediction.

Another point: For centuries the civilized world has been under what is known as the Babylonian law of economics. The economic fact determines largely the whole temper and quality of our life. This is illustrated in the present world-wide depression. Both the time and the conditions declare that this Babylonian economic law must give way to some other. Today the master strategy of evil is to fix our eyes steadfastly on the material, to the forgetting of the soul. Yet our economic salvation of today requires us to keep our eyes on God's economic law, for the saving of both soul and body. The earlier we get down to that thought and action, the quicker will be our relief. According to the prophetic word, the economic law of the Lord is to be restored. It is declared for the latter days:

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. (Micah 4: 3, 4.)

It is under the fulness of the Gospel that the chain of economic bondage must be broken. God's law must be substituted in its stead. W. J. Cameron, a careful student of economics, and president of the Anglo-Saxon Federation of America, in a recent speech at Detroit, exclaimed, "Babylon is falling in our sight and hearing this day! It is for us to be instructed during these times, so that we shall know the law of the Lord, and not be deluded by panaceas that are contrary to its principles. It is the high judgment of the divine law that is operating now; and our part is to recognize what is proceeding." That proceeding is one of the stupendous events of the "great and dreadful day of the Lord" now at hand.

WHAT has all this to do with the mission of Elijah as a heaven-sent messenger at this time? Let us consider. God foresaw that humanity would get itself into just such a hopeless dilemma as hereinbefore indicated. Not only is civilization threatened by the breaking-up turmoil and calamities of today, but the very existence of civilized man is at stake, and with it much of the rest of the world. Truly the visible menace of today befits the term of the scriptural veritable "curse" in prospect. It is vain to say, though perhaps true in part, that men have brought it on themselves. Yet we will not leave out the fact of the machinations of evil, yet invisible, powers. Among men, in all their conventions, conferences, treaties, or what-nots, earnest and sincere though they may be, they have failed to turn the menace aside. But surely there is enough righteousness in mankind to entitle them to some relief, if they will comply with the necessary conditions! God thought so, and promised as His messenger the olden-time great Hebrew prophet Elijah, whose masterful record in Israel is yet a world-wonder.

What was the prophet to do? Using the scriptural thought in an evidently imperfect sense, he was to turn the hearts of parents to their children, and of children to their parents. Was this to be merely a feeling of increased parental and filial love such as ordinarily is found to exist? With all the shortcomings and weaknesses of family ties that may be complained of today, there is an unlimited abundance of parental and filial affection among people in every land. There must be something more, something greater than mere mortality and mortal association afford. What this greater manifestation or exhibition is, is the solution to the question. The prophet's mission, under the term used in Malachi, must be to save the earth from the pending "curse," or the loving care of God would fail.

Taking the latter-day prediction, the same crucial situation and question present themselves. The threatened danger was that "the whole earth would be utterly wasted"; and that was not God's plan with His children who would observe the divine law. The paternal and filial love in visible mortal family relationships is woefully insufficient, but the love of God surpasseth all.

It is clearly apparent that there must be a manifestation of the love of God's children of the past as well as of the present. All the families of the earth were to be blessed, whatever the age in which they lived. All these families, in all the ages past, must be included in that perfect love; and as the Gospel of Jesus Christ

is the power of God unto salvation to those who accept it, the required Gospel ordinances for that salvation must be made available to all, though in multitudes of cases offered vicariously, as was the atonement of Christ itself. That is the solution, and the only solution to the question propounded. It has been left to Joseph Smith, the latter-day prophet, to set forth that solution in understandable language for the people of today, when the work is required. That the saints today may become saviours, in ministering in these ordinances made necessary according to God's law, the Prophet Joseph has taught :

But how are they (the saints) to become saviours on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations, and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them ; and herein is the chain that binds the hearts of the fathers to the children and the children to the fathers, which fulfils the mission of Elijah (*History of the Church*, Vol. 6, p. 183).

UNDER that inspired instruction, Elijah's mission in turning the hearts of parents and children to each other, both spirit and mortal, takes added importance as one of glorious magnitude. Its practical value cannot be overrated. It makes a great family union of all relationships back through ages past. The Prophet Joseph's advice is to members of the covenant race who accept the Gospel : "Ye are the children of Israel, and of the seed of Abraham" (Doctrine and Covenants 103: 17). The unity thus formed is an innumerable, irresistible host, when working under divine guidance. The marshalling of this vast force is in the mission of Elijah. As present dwellers in mortality, we may be workers in the plan ; but it is divine conception, and only divine power can carry it on. Operating thus, it can avert the "curse" and restrict the "utter wasting." The divine promise is that it will do so. Let us not forget.

For the divinely required duty of bringing the dead of past ages within the scope of Temple ordinances, the last three-quarters of a century affords a development as truly remarkable as anything that science or invention can show ; and it is all of a saving nature. When the Prophet Elijah came in 1836, there was little of genealogical interest extant ; what there was found itself confined to royal succession or to property inheritance. The information therein was neither interesting nor readily available to the masses of the people. But since that date a veritable wave of genealogical research has swept over the northern nations, in America and Europe particularly. Genealogical societies have been formed in goodly numbers in those lands. The Anglo-Saxon or Celto-Saxon peoples of Great Britain and the Scandinavian countries were among the first ; the latest effective opening to genealogical research is in Germany, gained during the past year. Genealogical libraries exist in various places, easily accessible to the research worker, at comparatively little expense. Individual genealogists are numbered by the hundred. And in Salt Lake City there is one of the choicest genealogical libraries known.

This growth of genealogical research since the coming of

Elijah really partakes of the marvellous. Information, not financial gain, has been its leading motive force. The spirit of Elijah truly has taken hold of thousands upon thousands in all these northern lands, in a general turning of the hearts of the children to the fathers, for securing the genealogy of ancestors. It is one of the great and indisputable evidences that the Prophet Elijah has come as promised.

Not a Temple for the higher ordinances for the dead was in operation in the days of the Prophet Joseph ; but he foresaw the time when there would be. He also foresaw that extreme emergency would be a vital requirement. Here are some of his words, as recorded in volume six of the *History of the Church* :

The saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world. I would advise all the saints to go to with their might and gather together all their living relatives to this place (place of temple), that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth ; and if the whole Church should go to with all their might to save their dead, seal their posterity, and gather their living friends, and spend none of their time in behalf of the world, they would hardly get through before night would come, when no man can work ; and my only trouble at the present time is concerning ourselves, that the saints will be divided, broken up, and scattered, before we get our salvation secure. . . . Even the saints are slow to understand.

THE consumption decreed is falling upon the world. The day when "the earth will be smitten" is pending, as recognized by thoughtful people everywhere. The staying of the "curse" and of the "utter wasting" depends much upon the ordinance work in the temples, seven of which are now in operation among the Latter-day Saints. Not only the aged and mature people, but the young manhood and young womanhood should give heed to the Prophet's call, and join in the important research and temple work now at hand. It has become an emergency for our own salvation, as well as that of others. Let it not be said of us today as the Prophet Joseph had to say of those living in his time, "Even the saints are slow to understand."

There is no excuse of neglect in us now, as Church members, in the face of impending world troubles. Then, let us with one heart and soul be saviours on Mount Zion, under the blessings and opportunities God has given us today.

We all need the blessings of Jehovah. We feel that need more keenly in times of stress and peril, such as we now have. Let us also remember that the work of genealogical research, among us, for accurate records of those who have died in ages past, is our business, individually and collectively. It is our business to open the door to them for the Temple ordinances. In doing that on our part, their gratitude will come to us in unstinted measure, and God Himself will bless us evermore.—(Adapted from an address delivered before a meeting of the Danish Genealogical Society, in the Assembly Hall, Salt Lake City, Sunday afternoon, February 25th, 1931.)

THURSDAY, SEPTEMBER 13, 1934

EDITORIAL

GENEALOGY DAY

THE First Presidency has designated Sunday, September 23rd, as Genealogical Sunday, and asked for its observance by special programmes conducted in connection with the Sacrament meetings, demonstrating genealogical activities in connection with the Aaronic Priesthood.

A suggestive programme is published in the Church Section of the *Deseret News* of Saturday, August 11th. This includes three addresses of ten minutes each. The first one is, "How Correspondence Helped Me to Trace My Pedigree." The recommended outline for this is: "What line I was tracing, what made the problem difficult, the clues I followed, the letters I wrote, helpful replies received, and new information obtained."

The second topic is, "How I Traced My Pedigree Through Library Research," with sub-topics as follows: "The family I sought to trace, place of birth or residence of earliest known ancestors, family histories found on my line, or place histories and genealogies which gave new facts, and the results of library research.

The third topic is, "Help from the Genealogical Archive." These or other helpful topics might be discussed. Suitable music should, of course, be provided.

The date designated is the Sunday nearest to September 21st, the anniversary of the first visitation of the Angel Moroni to Joseph Smith in 1823. It will be remembered that the Angel during his visitations repeated much scripture to Joseph Smith (See Writings of Joseph Smith in Pearl of Great Price) and instructed him on a number of matters, including some relative to the Book of Mormon. Among the scriptural passages quoted were verses 5 and 6 of chapter 4 of Malachi, which were recited as follows:

Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promise made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.

These words of the Angel contain the first information received in modern times direct from heaven relative to the Priesthood and to genealogical work. And in the light of the scriptural quotations given by the Angel this work is of first importance. Hence the prominent place it has received in our theology and in

provisions made by the Church for carrying it forward. Since it is now better comprehended than ever before, it is easily understood why this work is rapidly growing in the Church. The seven temples of the Church are working today at the highest rate in their history, most of the work being for the dead. Further, there are more people than ever before attending genealogical classes, working on family records, and engaged in genealogical research. In very deed the hearts of the children are being turned to their fathers.

The saints in the European Missions are, with the rest of the Church, catching the spirit of genealogical work. They are annually sending many thousands of names of their dead to the temples, for whom ordinance work is being done. Yet the work of preparing family records, of making temple sheets and of being active in the field of genealogy is still comparatively in its infancy in these Missions. As more genealogical experience is gained, and the saints generally realize more fully the blessings attendant upon this type of service and better appreciate its importance, there will be far more activity in the genealogical field than there is today.

In the meantime, better organizations to supervise this work should be perfected. Wherever feasible a genealogical supervisor or committee should function in each of the Mission districts, and classes should be at work in the branches. And all of this should be done under the supervision of the Mission Office. All records and sheets sent to temples and the Genealogical Society of Utah should pass through the genealogical department of the Mission Office for checking and indexing. This is very important. Hence, let no one neglect to do it; otherwise difficulties are likely to arise, as they have arisen, when papers were sent direct to Salt Lake City, shunting the Mission Office. The time will come when all genealogists, engaged in the preparation of temple sheets, who fail to co-operate with the Mission Office, will lose favour with Church offices and therefore suffer a loss of prestige. This important work, like any other Church activity, should be done under the supervision of, and in co-operation with, Church agencies.

Latter-day Saints continue with increasing activity your genealogical work. Blessings await all who will do this. To make your salvation complete and your joy full you must redeem your dead.—JOSEPH F. MERRILL.

THE SLOGAN COMPETITION

ANNOUNCED in last week's issue of the *Star* was the *MILLENNIAL Star*-M. I. A. Slogan competition. But three weeks remain before the date of its conclusion, October 4th. Already contributions have begun to pile up before the contest judges, and the contest promises to reveal just what it was planned to reveal—a

glimpse of the vision, the determination, the decision of the British Mission youth to put their religion into action.

Every M. I. A. member has a personal reaction to the uncompromising challenge of the Slogan. The contest judges want to hear each one before attempting the prodigious task of publishing to the world what, in their opinions, are the reactions and plans most representative of what the British Mission is going to do about the new Slogan.

This is not a contest of literary excellence. Rather it demands thoughts and purposeful plans. The time is short. Ten post-paid subscriptions to the *Star*, and the *Star's* finest compliment, publication in its columns, await those whose contributions are selected. Let us make participation in the Slogan competition our first action of allegiance in the new M. I. A. season.

Remember the subject: "My personal plan for putting the 1934-35 Slogan into action." Note the contest address: *The Millennial Star*-M. I. A. Slogan Competition, 5 Gordon Square, London, W. C. 1. And in the spirit of the slogan, Act Now!

A MISSIONARY VISIT

EIGHTY YEARS AGO, John Perkins joined the Mormon Church. He had been struck with the truth of the message of the Restored Gospel of Jesus Christ, brought to the community in which he lived by two missionaries from a foreign land, and, being a man of honest courage and conviction, he had simply followed the dictates of his conscience. Some ten years later, with his young son, Joseph Smith Perkins, he left Linton, where they were then living, and set out for Utah. He was going there to establish a home. Later, when the railroad was made to span the broad, treacherous plains and mountain lands that separated Utah from the east coast of America, his wife would join him and his son, and there they would make their home.

Young Joseph Perkins grew to manhood in Salt Lake City. He saw the laying of the foundations of the Temple. He saw the completion of the great metal road that linked Salt Lake City with the outside world. He witnessed Brigham Young drive the gold spike that commemorated that auspicious event. He was happy in his new life—yet he yearned for the land of his childhood, and free to do as he chose, he made his way back to England.

Once more back in Linton, Joseph Perkins met Eliza Annie George and married. To them was born a daughter, whom they named Rosina, and they were very happy together.

But Rosina was to know very little of her mother and father. When she was just a youngster of eight, her mother died, and when her father married again, she went to live with her grandmother.

It was not until twenty years later that another Mormon missionary came to the Perkins home in Inkerman Street. Rosina Perkins had known of the faith of her father and grandfather. That was all. In vain she had tried to find out more about it,

but the elders had been moved out of Luton, and there was no one who could tell her of its doctrines and principles. Feeling the need of religious affiliations, she had joined the Baptist church. But she was never satisfied with its teachings, and felt a strange unrest about her religion.

Her missionary caller found in her a ready listener as he explained the principles of the Gospel to her. It was the religious philosophy that she had been longing for, and her mind and heart gave ready assent. The same spirit of understanding that had prompted her father and her grandfather to accept its message, led her to apply for baptism. She became a member of the Church.

For ten years that followed, Rosina Perkins was an earnest worker in the little branch that was established in Luton. Under her leadership, a Sunday School was formed, and she was made its secretary. She was also active in the M. I. A. organization. But all the time a desire was growing within her to emigrate to Utah, as her father and grandfather had done before her. And then, one day, she decided to go.

"Surely, she must be mad," said her neighbours and friends to one another as she prepared for her long journey to Utah. Her relatives were ashamed for her that she was so eager to go to a country and among a people that were held in such disrepute. They were sure they would never see nor hear of her again, and they pleaded with her to reconsider her decision. But she went, all alone, and unafraid.

ON the 29th of May just passed, Rosina Perkins McQuiston returned to England as the guest of her aunt, Sister Amelia Clayton—in the very house she left to go to America, twenty-five years before. And she brought back with her the story of rich experience in the Church. Soon after her arrival in Salt Lake City, she was privileged to enter the Temple. Not only did she receive her own endowments, but she has been able to do work for many of her kindred dead. In Salt Lake City, too, she met James Ezra McQuiston. They were married in the Temple. In the Forest Dale ward, where they have made their home, Sister McQuiston has been actively engaged in Relief Society work, as a teacher having never missed her monthly visit in twenty years, in Primary work, and in Genealogical work as ward supervisor for the baptismal work for the dead. And to cap her activities, she has been a member of the ward choir throughout her residence there.

Sister McQuiston's return to Luton had reasons two-fold. She wanted to see her relatives and loved ones she left so many years before. And she wanted to visit her scandalized friends and neighbours who had been so upset by her emigration to the "Mormon City," to tell them of her experiences, and to show them that the tales of young girls who had disappeared after leaving for Utah—of which number she was supposed to be one—were utterly groundless, the figments of evil imaginations. This she has had ample opportunity to do.

On the 13th of September, Rosina Perkins McQuiston will make her second trip to America, leaving the same house, the same loving relatives, and the same friends. But this time her departure will reflect the changed conditions that have come

about in recent years as regards opinions of her Church and the people who become members of it. This time her friends will not fear for her safety, for from her testimony, that seems to have been a heritage from her father and grandfather, they know the truth about Mormonism, and have a new understanding of what a vital religion may mean in the lives of its adherents. Hers has been indeed a missionary visit.—RICHARD S. BENNETT.

THE GREATER THE VALUE, THE LESS THE PRICE

ELDER WENDELL J. ASHTON, LIVERPOOL DISTRICT

CLOTHED in its cloak of many colours, the World Fair stood before us. As we wandered up the promenade, we felt as though we were touring the earth on wings. Here was a Dutch fishing village, bedecked with its windmills, dykes, tulips and canals; there was "Shanghai," with its pagoda towers, orgy of lanterns, and noodles; and nearby was "England," shawled with climbing roses and a Shakesperian atmosphere.

The air was filled with the cries of ticket vendors. They wanted a shilling or two. This one offered you a seat in a circus; another agreed to guess your weight—for sixpence or so. The "buy a ticket" chant emerged from the fortune-teller's booth, a side show tent, or the joy-ride whirl.

But as we sauntered along, we approached the massive Hall of Science, housing the marvels and models of masters in medicine, metallurgy, mathematics and other fields. Within those walls were the evidences of a Century of Progress. There were the blue ribbon discoveries of the world over.

Yet, no sentinel, with a roll of tickets in one hand and a coffer in the other, stood at the entrance. The doors were open. The show was gratis.

Such was the case at the Planetarium, the Hall of Religions, the Transportation Building, and the Hall of Social Science.

There was the "meat" of the World Fair. There were the phenomena which carved impressions on one's mind. There were the things that stamped the Fair as a clearing house of the miracles of art and science.

And they were free.

In contrast, those concessions which offered only a momentary thrill beckoned to your pocketbook. They added nothing to your storehouse of knowledge. They had nothing worth writing home about. The price was there, but not the value.

And so it was during Liverpool's Mersey Tunnel Week. The parks were mushroomed with circus tents and merry-go-rounds. Echoes of "only a shillin'" rang through the concessions. There was the monetary price, but little value. The value of the week's celebration—the Royal opening of a world wonder—cost nothing but tram fare.

So through the entire web of life, it seems, the greater the value, the smaller the price tags. Take food, for instance. Those energy-giving and body-building foods, coming from the grains of the fields, cost only a few pennies, especially in the season thereof. On the other hand, a glass of champagne costs shillings.

Carrying our project further, what is the greatest value on earth? What is its monetary price? The answer is obvious, to Latter-day Saints, at least. Here is a Gospel offering a perfect plan of life, a contact with the supreme Controller of all things, a key to salvation and eternal progression, and "even hidden treasures." There is no admission price to enter the turnstiles. The value is too great and far-reaching to be measured in terms of pounds and shillings.

Is our conclusion that the greater the value the less the price contrary to economic law? Let us see. Value, we are told, is measured in terms of utility or want-satisfying power. Price, on the other hand, is determined by demand and supply. That is, if the demand is greater than the supply, then the price is high, and if the supply is greater than the demand, the price is low.

Then, cannot we see why the monetary price is low, or nil? The Lord has given us this greatest want-satisfying power—the Gospel—in an unlimited supply, a supply which will never be outstripped by the demand.

Why, then, do the great values, the good things in life, cost the least? God has no price tags on His gifts. They are free; they are for everyone, whether prince or pauper.

Hence, the greater the value, the less the price!

ERRATUM: In the article, "The Christian Code and Authority," published in the September 6th issue of the *Star*, appeared a misstatement of date. May 15th and not May 25th as therein stated was the date upon which John the Baptist appeared to confer upon Joseph Smith and Oliver Cowdery the powers of the Aaronic Priesthood.

NORWICH DISTRICT CONFERENCE

MEMBERS and investigators gathered from many parts of East Anglia to attend the semi-annual conference of the Norwich district, held September 2nd, in the Norwich chapel.

The presence of President Joseph F. Merrill of the European Mission, and President James H. Douglas and Sister Rintha Pratt Douglas of the British Mission added greatly to the spirit of the day.

In the fore part of the morning session, the names of the Church, mission and district authorities were presented for the sustaining vote of the assembly. Also, President John B. Stagg read the district activity report. He stated that, of the five active branches in the district, four were self-supporting. In the past six months there have been six baptisms, making a total enrolment of 226 in the Norwich district at the present time.

To conclude the morning session, the Priesthood and Relief Society separated for discussions relative to their work in the district.

Elder G. Homer Durham, assisted by Sister Nettie L. Woodbury, conducted the afternoon session along the lines of an auxiliary convention, in which were depicted by means of short sketches, recitations, and demonstrations, the five-point programme of M. I. A., and the class-work of the Primary Association.

Immediately following the afternoon session, a short dedicatory service was held in the schoolroom adjoining the chapel, which, as an addition to the chapel, was completed earlier in the year. President Douglas told in a few brief explanatory remarks how its construction was made possible, after which President Merrill offered the prayer of dedication.

The evening session commenced

with brief remarks from the district president, in which he bore a strong testimony of the divinity of this work. Sister Rintha Pratt Douglas spoke very forcibly on the importance of missionary work, and of the misrepresentation that the Church has suffered, concluding with a plea to the members to uphold their responsibility in giving the Gospel message to the people.

President Douglas spoke next on the theme of the conference, "Joseph Smith, Prophet or Fraud?" He stated that a man, intending to mislead the world, would never have begun with a prayer to God for assistance.

President Joseph F. Merrill outlined to the congregation the achievements of the Prophet during his lifetime. Reading extracts from John Henry Evans' book, *The Leadership of Joseph Smith*, he went on to show that, in the opinions of many men not affiliated with the Church, Joseph Smith was

one of the greatest men of modern times. In conclusion, President Merrill predicted that the Church would continue to grow in strength and numbers in the British Isles, until it took its proper place in the lives of the British people as the true Church of Christ.

Vocal solos were rendered during the day by Sister Mildred E. Jennis and Brother Albert A. Cole, accompanied by Sister Doris A. Burrell.

In addition to the authorities in attendance, the following missionaries were present at the conference: President John B. Stagg, and Elders George E. Astle, L. Gordon Park and Alva L. Thomas of the Norwich district; Elder G. Homer Durham and Sister Nettie L. Woodbury of the British Mission Office; Elder Richard S. Bennett, associate editor of the *Millennial Star*; President Gaskell A. Romney of the Newcastle district.

GEORGE E. ASTLE
Clerk of Conference

FROM THE MISSION FIELD

Transfers—Elder Lane W. Adams was transferred from the Scottish district to the British Mission Office on August 16th.

Elder Henry R. Pearson was transferred from the British Mission Office to the Welsh district, on August 24th.

Appointment—Elder Lane W. Adams was appointed to serve as assistant secretary of the British Mission, to succeed Elder Henry R. Pearson. His appointment took effect August 24th.

Release—Elder Charles J. Solomon, of the Leeds, Nottingham, and Bristol districts, was honourably released from active missionary duties on September 1st. He will return to his home in America on the s.s. *Washington*, sailing from Southampton, September 13th.

Doings in the Districts: Birmingham—With the object in view of obtaining funds enough to purchase twelve song books for the branch, Relief Society sisters of the Wolver-

hampton branch held a Jumble Sale at the branch hall on August 25th. The support and cooperation of the members and of several friends, outstanding among whom was R. Samuel Halford, made the event a success and enabled the sale to realize its objective.

Scouts of Wolverhampton joined their fellow Scouts of the Birmingham and Wolverhampton Scout council in an expedition to the Bristol Aeroplane Co., Ltd., at Filton, on August 22nd. There they were shown how aeroplanes are made, and were served tea. They returned home with a new understanding of elementary aeronautics, one of the subjects in the broad educational field of scouting.

M. I. A. members of the Wolverhampton branch held their M. I. A. conference on September 2nd. The M. I. A. programme was outlined and the officers for the coming season presented for the sustaining vote of the membership, and then set apart for their respective duties.

Taking full advantage of the one regular occasion when they meet together, auxiliary workers from all over the district gathered at Handsworth Park on August 18th for an afternoon of games prior to the monthly district union meeting. As the distance between branches precludes the possibility of many such strictly social gatherings in the district, this happy combination of pleasure with business has proved to be very satisfactory.

Kidderminster M. I. A. members have been meeting weekly for an outdoor activity throughout the summer. On August 23rd, their regular activity day, cricket held sway, and all who came enjoyed batting, bowling and fielding in the cool of the evening.

Hull—Gainsborough branch Sunday School members enjoyed their annual excursion recently when they travelled by train to Cleethorpes for an afternoon of games and pleasantries. Sunday School officers planned the trip.

The Sunday School of the Grimsby branch held its annual treat at Ravendale, recently. Eighty-two journeyed from Grimsby to spend the day. The excursion was planned and supervised by Brothers H. F. Hall and J. Walker, and Sister Georgina Walker.

A generous farmer in the neighbourhood of Thornton Abbey came to the rescue of a group of Grimsby and Hull saints on August Bank Holiday. When rain threatened to spoil their picnic, he opened a hut on his farm for their shelter, and they turned it into a game room and concert hall. During lulls in the storm, they ventured outside for a hurried innings of base-ball, or a few minutes of "Keep Away," to add variety to their games.

Liverpool—Forty members and friends of Preston branch were entertained at the branch hall Saturday, August 25th, in a benefit social for organizing a Boy Scout troop. Musical numbers and games featured the programme.

The troops will be formed under the direction of Brothers William Rogerson Jr., and William R. Brown, veteran Scout leaders.

Miniature vandyville performances are being staged weekly as part of the activity programme of the Wigau Primary children, supervised by Sister Edna Rickard. Clever ballet dancing, playlets, recitations, vocal music, and novelty skits gave the presentations a professional-like atmosphere.

Saints of Lancaster meet each month in the capacity of a cottage sacrament meeting at the home of Sisters Isabella and Florence Bell. The meetings are presided over by an elder from the Liverpool district office at Preston.

Noyna Rocks in Colne Valley was the scene of a Nelson branch ramble Saturday, August 25th. Games, community singing and refreshments were enjoyed by the twenty members who attended. The affair was directed by Sister Florence Denny, Nelson branch Primary president.

Elder E. Jay Milne of the Liverpool district lectured on Brigham Young before the Young Men's Fellowship group of the Nelson Y. M. C. A. at their regular Sunday services, August 26th. After he discussed the greatness of Brigham Young as a statesman and pioneer prophet, Elder Milne was invited to address the group in the future.

Newcastle—Hart Viaduct was the destination of the annual trip of the West Hartlepool branch Sunday School, made recently. Despite threatening skies, the planned programme of the outing was carried out and all had a splendid time. Particularly did the youngsters enjoy themselves in the races and contests for which they were awarded prizes according to merit. As a grand finale, a social was held in the local chapel on the following night.

Good weather over August Bank Holiday came a day too late for most people in north-east England, but not to members of the West Hartlepool branch. When rain washed away their picnic planned for Monday, they changed its date, and Tuesday's brilliant sunshine found them at Redcar enjoying Monday's outing to the utmost.

Nottingham—In aid of the recently organized Primary Association of the Mansfield branch, a social was held on August 11th, at the home of Sister D. Blythe. A programme of songs and games provided entertainment for all who came. The affair was under the direction of Elder Walter K. Barton.

When the Relief Society sisters of the district turned their attention toward the task of raising funds for the coming district conference, an unusually fine district social was the result. It was staged in the Eastwood branch hall on September 1st under the directing hand of Sister Rhoda Tinson, Relief Society district supervisor. Saints from each branch contributed numbers to provide an entertaining programme, the feature of which was a two-act play, "Our Betty," produced by the Eastwood Bee-Hive girls. Refreshments, and games directed by President Walter K. Barton, completed the evening.

Scottish—Saints in Aberdeen turned out en masse to honour Brother Frank Marshall at a social held on August 23rd. Brother Marshall, who is 78, is retiring from his farm, which he has always held open to the branch for outings and social gatherings, and the branch membership took this means to express to him their appreciation. The receipts of the social went to purchase a gift for him. Refreshments were served during the evening under the direction of the Relief Society president, Margaret Riach.

Welsh—Motoring through plea-

sant country lanes to Lavernock, a picturesque sea-side spot just outside of Cardiff, the Cardiff saints and elders made a pleasant day of August 15th. After an afternoon of swimming and games, they returned to Cardiff for a musical evening contributed by Sister Muriel C. Huxtable and President Frank R. Bennett.

Personals—Married on August 4th at Kings Lynn, Norfolk, were Sister A. Maude Chestney, and Brother John Crittenden, both active members of the Southwest London branch. Bridesmaids at the wedding were Jean and Miriam Chestney, Kathleen Hulme, Grace Joliffe, and Rachel Schmidt. John Bleakley was best man. The married couple were heartily received and congratulated on their return to the branch on August 12th. They will make their home in London.

A recent visitor to Glasgow was Sister Bell Hood Bowland, who, fourteen years ago, left the Glasgow branch for Salt Lake City. Her return was the occasion for the renewal of many happy friendships with the Glasgow saints, and she was extensively entertained.

For the past five years Sister Bowland has made her home in Fajardo, Porto Rico, where she went to live after her marriage to Mr. Bowland. The previous nine years she spent in Salt Lake City. But neither effaced the memory of her native land, for, happy to have come back once more, she still expresses a deep love for Scotland and its people.

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